1: Burrows--110-111 (1947-48) Woleaians
116, 423, 643, 576 Ifalik

"Tom added that it would be all right for us, since we were foreigners and had no trees of our own, to take nuts from other people's trees. But in practise the chiefs, as our hosts, kept us in drinking nuts, getting them from their own trees. Usually that meant from trees on land belonging to their lineage; but some nuts were given us from trees on Katēlū, nominally chiefs' property. And at least once we were regaled from a tree owned in the other way. After a stint of census-taking, I asked for a nut to drink. Wolpetau, who was with us during the first part of the census, assumed the obligation to provide drinking nuts for the two of us, because of his rank. (If he had not been present, the head of the household would have had them brought to us.) Wolpetau directed a boy to a particular tree near by, which belonged to him. [111]

In discussing this, Tom said there were other men who owned more trees than Wolpetau. Could Wolpetau, as highest-ranking chief, commandeer nuts or trees belong to another? Yes, Tom answered; if Wolpetau wanted some, 'no can keep 'im.' When the same question came up in another connection, though, Tom denied any such right. Pretty surely the question is 'academic'. Though such a right would often be accorded a chief in discussing the extent of his authority, a chief would never think of exercising it, unless perhaps, in an emergency, for public use."

1: Burrows--136
116, 565, 576, 487

(1947-48)

Woleaians
Ifalik

"Commoners are required to acknowledge their subordination to chiefly authority by stooping as they pass in front of the men's house. The main path along the lagoon shore of Falārlk island passes immediately in front of the men's house; but this part of it is not often used. Unless they have business there, commoners detour to shoreward. This roundabout way is noticeably more worn by passing feet than the direct one. Even at this distance, they bend low as they pass, usually with hands clasped behind their backs, like a miner stooping as he walks through a low gallery. This deferential gesture, though rather carefully observed most of the time, is sometimes forgotten or ignored. Children who hold their heads high in passing Katēlū may be rebuked by their elders. One adult who failed to stoop, and was seen by the chief WolpaitIk from the nearby canoe-house, was sharply reprimanded."

2: Damm et al. --80 (1909) 1938 Woleaians
116, 834, 576 Ifaluk

In the presence of any member of the other sex the rules of etiquette are strictly observed. No improper word may be used; for example, every term applying to sexual relationship, and even the words for apron, bälebal and siwisiʃ, are forbidden. If the group is not a mixed one, the conversation is extremely blunt. Even in the presence of little boys, the men discussed sexual matters, and the children laughed about them. In the same way, the women used obscene language when little girls were around. When Sarfert was alone with the women, they spoke in round about ways of intercourse. When he showed them a waliwot with penis, they imitated coitus movements with it, or suggested this with their fingers. They made no attempt to hide the fact that they wanted to sleep with Sarfert, but they were afraid of their husbands, and of the head chief. This bold and provocative demeanor is in striking contrast to the custom, which requires that in the presence of their husbands, the women shall be restrained, even shy and frightened. Sarfert could always tell the difference. When men were in the group, the women only dared show their affection for him by sly signals, which they made from a distance.

2: Damm et al. --80 [2] (1909) 1938 Woleaians
116, 576, 763 Ifaluk

The customary greeting (gawōl) for the people who are leaving is osamil, and for the ones who are staying it is gosalok. These forms are always used, even if the absence will be for a considerable period of time. There is no particular expression, that is a farewell to the dying.

4: Krämer--267 (1909) 1937 Woleaians
116, 576 Woleai

Kotzebue, Entdeckungsreise... Vol. III , page 59: nose greeting, feissong.

28: Spiro--20
576, 177

(1947-48) 1949

Woleaians
Ifalik

"To stand in the presence of another is an insult, this being one of the first things an Ifaluk child is taught. Not even the chiefs will stand in the presence of the people, even when addressing them. The American Military Government officers respected this folkway, as did the anthropologists, which contrasted very favorably, in the eyes of the natives, with the Japanese practice of talking to the natives while standing on a table."

"At the conclusion, Wolptau distributed tobacco and American cigarettes to all the people assembled. The distribution of tobacco is an invariable, unqualifiedly universal feature of Ifaluk social life, it being distributed after every political meeting, religious ceremony, communal work. It is to be noted, also that the cigarettes that Commander Kenney, the Commanding officer on Yap, had given to the chiefs as personal gifts, were not kept by them, but were given to their people. This distribution followed the pattern of all such distributions--the chief would call the name of each district, and any adult male would respond for his district, obtain the tobacco from the chiefs, and then pass it among his fellows--male and female alike. But the cigarettes, Wolptau distributed personally, and as he approached the women, who of course were seated apart from the men, he spoke to them, warning them not to defecate on the ground, but to retire to the lagoon, and if this were too difficult, they were to use a basket for this purpose and then dispose of the facaes in the lagoon. This speech, delivered with a broad grin on his face, evoked wide laughter, and when he repeated it the second time, the entire people burst into a spontaneous cheer. This little incident is very significant for an understanding of Ifaluk chieftanship, and gives real insight into the intimate relationship that obtains between chief and people. Some of the psychological implications of this relationship will be

dealt with in another connection, but here I wish to point out the psychological meaninglessness of a bold ethnographic statement to the effect that a society is governed by a chief or chiefs, for this rubric covers a multiplicity of political realities from the formal, West African potentate to the informal, fatherlike person, just described."

28: Spiro--147 [5] (1947-48) 1949 Woleaians
116, 576 Ifalik

"The generic form of greeting, when meeting someone is mauas, which could be roughly translated as, 'greetings.' On the other hand, it is also a term of gratitude. You thank a person for a gift or a courtesy by mauas. Mauas also has the connotation of reverence or respect. For example, when you take your departure, you say, hosamen, which has the meaning of, remain where you are. He reciprocates with hosaelox, meaning, you are going. But when taking leave of a person whom you respect highly, you add mauas to your farewell--hosamen mauas!

A person sitting in his home or canoe house, who sees another person approaching, greets him with ebwutog meia, literally, from whence are you coming? Now this not only has the figurative force of a greeting, but it retains its original literal meaning, so that the person addressed tells him where he has come from. At times it is almost humorous to hear a man shouting, ebwutog meia at a person who is quite far away. What makes this greeting so interesting to the outsider is the fact of the smallness of the atoll, which leaves little lattitude in answering the question."